

FROM THE FIELD.

Pacifics.

A. D. 1888 is drawing rapidly to a close. This communication may be too late for insertion in the last number of Vol. X of the EVANGELIST; but if so, it may be in time for the first number in 1889. The history of 1888 is a wonderful book. It is only in manuscript in the sanctum of heaven, and will not be fully published before the great day in which "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14. But it is the privilege and duty of each one to review this wonderful book so far as he or she is directly concerned. The duty of self-examination is a constant one, but there is no time in which it becomes more solemn and sacred than at the closing of one year and the beginning of another, except, indeed it should be when we feel or know that we are about exchanging time for eternity.

When we look back on the history of this closing year, it is to be hoped that we will see many bright spots in which we had pleasant thoughts and purposes, or did what was right and good before God and man; but, how sad the thought! no doubt, many can see dark pictures of neglect, sin and folly, that they would rather erase from memory and from the great scroll of sealed facts. The past cannot be blotted out. What has been done is done forever. Neither time nor eternity will or can change these realities of a past life. It is true that sin may be repented of, confessed, and forgiven; but it is only the guilt of sin that is removed. The fact remains. It may be covered up under everlasting silence, so as not to be remembered or mentioned, even on the part of the great Judge, but it can never pass away in such a way that truth can say that it was not done. If sin is covered up, it is there under cover; and if it be "blotted out," the fact of its existence is shown by the blot.

During the past year you may have done wrong in such seclusion that no human has or ever will have any knowledge of it; but seclusion is not erasure, nor is it pardon or cleansing. If no one will find out your sin, "be sure your sin will find you out." If you truly repent of and confess your sins, they shall not be mentioned; but if you fail to seek forgiveness, they must meet you in judgment, and you must receive the just penalty.

Many, in looking back over 1888, would see that they neglected duties and privileges; that they rejected Christ and his claims and mercy; that they quenched the Holy Spirit's burning appeals; that they served the devil with willing heart and busy hands, and that the whole year is a record of guilt against them. Many, if they saw their dark and ruinous record, would not now regret it, but, unmoved, would go on in the same wicked way. Such, unless some special providence arrest them, will go on serving the evil one through another year, or will go to reap what they have sown. They do not want to be good; and if warned and plead with by the good, they are not moved. They delight in sin, because it affords

them a kind of timely satisfaction; but they do not pause to consider future consequences. Good teaching is spurned, good reading is avoided, good advice is trampled upon, and all the ordinary means of conversion rejected, if not maligned and scorned. This is a gloomy picture of a large and almost hopelessly thoughtless class. What can be done for them? We must do for them all we can and pray God to do for them what we cannot do; and it may be, that by some special providence, he may bring them within range of the gospel means of salvation.

There are others, and not a few who have had a struggle within during the whole or a part of the past year. They know that they belong to Satan's army; but all their better feelings prompt them to renounce his service and to enlist in the army of the Lord. They have not yet obtained the full consent of their hearts to do so, and, for aught either they or we know, perhaps they never will. This indecision is dangerous always and ruinous often. Procrastination is not only a thief of time, but, often, a fiendish murderer. But those who do think and feel for good, sometimes, may be known. There should be a diligent, prudent and faithful effort made to win them to Christ; and if any such should read these lines, let them know that there is no time like the present in which to accept of pardon and to be added to God's family. In fact, "Now is the accepted time, behold, now is the day of salvation."

But leaving, for the present, such as make no profession, it is a good time for us to examine ourselves and to make some preparation for the future. And while we think of ourselves in all other relations of life, let us not neglect to think of our EVANGELIST and of our relation to it. We may think of what we have written and also of what we neglected or failed to write. If we have done all we could, let us continue to do so; but if there has been any failure, let us try to do better. The EVANGELIST is our only medium of exchange or interchange of thought, feeling, or news in the brotherhood. We should prize it very highly, and we should use it very diligently, but very cautiously and prudently.

In looking over volume X we see much room for criticism, and consequently, much room for improvement. But we also see much room for sympathy and for making allowances. The best we could do, perhaps, would be for each one to examine his own work, discover his own defects or faults, and form his own resolution to be more careful and to do better in the future. When I undertake this, I am confronted by a dream which I had a few weeks ago, but which I had not intended to use in this public way. But it occurs to me now that it would be best for me to tell

MY DREAM.

You know the prophet says: "Your young men shall see visions, and your old men shall dream dreams." Once I was young, but now my time for visions is about over, and as I am beginning to be old, I will likely have some dreams. Well, my dream was this: "It was harvest time, and I, with others, was in-

terested and working on a farm. A part of our work was the making of our hay and getting it to market. We had a load of hay on our wagon and were going some distance with it to a certain city. In some places the road was very smooth and in others rough; and along the way, near our destination, we had a bridge to cross. I do not remember seeing the team; but the hay was to go to the city, and as we were starting with it, I made my seat on the rear end of the load. On the way it became dark—very dark, and I discovered the lines were in my hands. I could not see the way, both on account of the darkness and my position on the load. I had harassing fears and cheering hopes intermingled, and so we moved along. Soon all was light and our load of hay was safely in the city where it belonged. Here I met many brethren and sisters, whose names I need not mention; but we had a good, happy time together. We had frequent religious services, and all were busy. There was preaching and singing and praying and good works of various kinds. One brother called to another, who was at a distance, "Johnny, are you going away?" Johnny answered, "No, I am going to stay." One brother to whom I wanted to speak, had hold of a lever and was working an old-fashioned bellows, that had some mysterious connection with everything in the city, so that the singing and praying, the preaching and working, and the walking and talking were all in harmony and time with the brother's movements of the bellows. Then I dreamed that I awoke and found it all to be a dream. I dreamed that I met an intelligent looking man, who stood as an interpreter of dreams and I related my dream to him for interpretation. He gave me an earnest look and said: "The load of hay is the EVANGELIST and the city is the Brethren Church. Your position on the load, with lines in hand, indicates your position on the paper. The roughness of the way and the bridge are difficulties to be surmounted. The darkness and your fears and hopes, are the obscurity connected with the transfer of the paper to the church and your real feeling in relation to it. But the load of hay reached its destination, and."

Here the interpreter stopped and did not tell what was to be understood by the brother's working of the bellows and everything in the city moving in harmony with his movements.

Of course, it is only a dream, but I have since wondered more than ever whether the committee appointed by the Ashland Convention would ever try, or if they did try, could really succeed in making the paper the property of the church. I see nothing impossible about it, nor anything very difficult, although the outlook is not very encouraging. To encourage this work we took our position on the rear end of the load—nominally on the paper—and, encouraged by a dream, I will continue a little longer amidst hope and fear.

This communication is long enough, but in conclusion, I will say, let us all try to do more good in 1889 than in 1888.

J. W. BEER.

San Joaquin City, Cal. Dec. 20.

1888 and 1889.

In the Commercial world, on this New Year's day, many old sets of books are laid away and new sets brought forward and opened up. On many of the pages of these old books are seen blots, bad accounts, and many of the pages almost blank. So it is in life. The year of 1888 has been to us, as it were, a book of 366 pages, and on each page is recorded the proceedings of each day, and as we take a retrospective view of the past year, we find many of these pages not as we would like to see them. Some of them contain blots and 'bad accounts, and some of them almost blank, and when they are ruled up by the great Judge, many of these pages will no doubt, show a balance against us instead of in our favor, a loss instead of a gain.

The year of 1889 is now before us, as a new book, with its 365 spotless pages on each of which we must write. To many, these pages are golden tinted, and gleam with bright rays of hope and prosperity. To others they are over cast with a shade of despondency and adversity.

Be that as it may, can we not write a better record during the year of 1889 than we did for 1888? This may be the last book we will be permitted to write. Many will not complete it. If the records of the past have not been what they should have been, and we make no improvement on the present, and perhaps the last one, what will be our recompense when we come to be rewarded according to our deeds.

Reader, ere you read this you will have already written a few pages. How are they? Do they show a balance of good deeds in your favor?

S. E. SHOOK.

Homer Items.

The readers of the EVANGELIST may not all be aware that there is a fully pledged Ladies' Benevolent Society in successful operation in the Homer church, but such is the fact. While they have no connection with the S. S. C. E., we are of the opinion that this is the pioneer society of the Brethren church. They meet every four weeks at the homes of the members, taking their turn in alphabetical order. The society does work for pay when it is to be had; if none is to be had, the time is spent in social visiting, singing, reading the Bible and prayer. The funds received usually amounts to several dollars, which are used to build up the Master's cause as the members of the society may think best. On Christmas night they thought it would be well to surprise their pastor with a Christmas gift, and to make sure of success they procured the co-operation of some of the brethren, who asked the pastor to preach at the church on that night. We did not suspect a scheme and announced preaching. When the hour arrived we were late getting there, and were surprised in meeting so good a congregation considering the rainy night and bad roads. We tried to preach an appropriate sermon, which was very attentively listened to by all present. After the closing prayer, and just before the closing hymn and benediction,

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OUR CHURCH.

Sister Julia Zook, of Crete, Neb., intends to spend the winter in Pa.

Bro. Bashor expects to commence meeting at Cambria, Ind., about the first of the year.

The little folks of the College S. S. were treated last Lord's Day. They enjoyed their presents greatly.

Sister Maggie Miller, one of the faithful agents of the EVANGELIST has moved from Tiosa, Ind., to San Jose, Cal.

Bro. J. P. Wolt sends holiday greetings to the EVANGELIST, across the continent. Thank you brother, and the Lord bless you all.

We have aimed to fill all orders for annuals to date. If any orders sent in sometime have not been satisfied, write to us concerning it.

Bro. E. Showalter writes encouragingly of the condition of the church at Waterloo, Iowa. A very pleasant communion was held there on the 8th.

Bro. Isaac Kilhetner is warring away against sin at Campbell, Mich., and writes that he is well and in good spirits. Bro. Isaac is a diligent laborer for the Lord.

Bro. D. R. Stutzman, of Elkhart, Ind., writes that they expect Bro. Swihart to hold a meeting there soon after New Years.

Bro. B. L. Gordon writes:—We are still battling away here at Salem, but under some difficulties which we hope will soon disappear. Services every two weeks at 11 A. M., and at night.

Word has been received that Bro. I. D. Bowman will be here on New Years. Bro. Bowman is now an able minister, and after he can command the advantages of a good education, he will be a master builder in Christ Jesus.

On the second Sunday in Jan. 1889, the new Brethren church, south-east of Akron, known as the Highland church, will be dedicated at 10:30 A. M. All are cordially invited to be with us.—Noah Heeter, Akron, Ind.

The EVANGELIST is a welcome visitor. Would hardly know how to do without it. I love to read the encouraging church news it brings us every week. News that ought to inspire all Christians to be up and doing. God bless our church and the brethren.—B. Murser.

Bro. W. J. H. Bauman is now preaching practical religion at Ankneytown, to the people. He is a most earnest speaker, and preaches to persuade men to be better. His sermons are highly complimented by people generally both for originality in thought and elegance and warmth in presentation. The western part of the brotherhood have great reason to esteem their pioneer preacher.

Warriors Mark, Pa., Dec. 26.—I assisted in holding a meeting at Maitland, in Mifflin Co. Closed with communion services on Sabbath evening, Dec. 23. During the meeting two of the good citizens of Maitland were added to the church. One had formerly been a member of the M. E. church, and the other of the United Christian church. During the meeting Daniel Carstetter was installed into the office of Deacon, and John Edmison was elected Trustee. Elder Josiah Brindle is the pastor of the Maitland congregation. I am now holding meetings at Warriors Mark, Huntingdon Co., Pa.—J. B. Wampler.

The brethren and sisters of the Dallas Centre church had a happy Christmas. The exercises at brother Richard's school house, were all that kind hands and loving hearts could make them. Among the presents was a small but heavy one for the pastor. On

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